

الْبَابُ الثَّالِثُ

كَوْنُ الْقُرْآنِ رَحْمَةً وَشَفَاءً

CHAPTER THREE

THE HOLY QUR'ĀN AS MERCY AND CURE

AL-RA MĀN [MOST COMPASSIONATE] AND AL-RA ȐIM [EVER-Merciful] are the beautiful names of Almighty Allah which He manifested in the first verse of the Holy Qur’ān. His Last Prophet Muhammad ﷺ is also a mercy for all the worlds. Moreover, the last book of Almighty Allah which was revealed to the Messenger of Mercy ﷺ is also mercy and blessing. The Holy Qur’ān is Almighty Allah’s prestigious gift to mankind and a generous manifestation of His Beautiful Names—al-Rahmān [Most Compassionate] and al-Rahīm [Ever-Merciful]. The Qur’ān is truly a blessing from our Lord. Almighty Allah stated this attribute of the Holy Qur’ān in many places:

﴿وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَبَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي أَخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾

«And We have not revealed to you the Book except that you may explain clearly to them those (matters) in which they differ; and (also that this Book) is guidance and mercy for the people that have embraced faith.»¹⁹⁰

﴿وَإِنَّهُ لَهُدَى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

«And verily, it is guidance and mercy for the believers.»¹⁹¹

﴿تِلْكُ عَائِدَتُ الْكِتَبِ الْحَكِيمِ ۚ هُدًى وَرَحْمَةٌ لِّلْمُحْسِنِينَ﴾

«These are Verses of the Book of Wisdom, Guidance and mercy for the pious.»¹⁹²

¹⁹⁰ Ibid., 16:64.

¹⁹¹ Ibid., 27:77.

¹⁹² Ibid., 31:2-3.

﴿رَحْمَةً مِّنْ رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿(It) is mercy from your Lord. Verily, He is All-Hearing, All-Knowing.﴾¹⁹³

﴿هَذَا بَصَرٌ لِلنَّاسِ وَهُدَىٰ وَرَحْمَةٌ لِقَوْمٍ يُوقَنُونَ﴾

﴿This (Qur'ān) contains proofs, which provide vision and lessons of warning to the people, and is guidance and mercy for those who believe with certitude.﴾¹⁹⁴

Not only a blessing and mercy, but the Holy Qur'ān is also a cause of mercy:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَانْبِعُوهُ وَأَنْقُوا لَعَلَّكُمْ تُرَحَّمُونَ﴾

﴿And this (Qur'ān) is a Book which We have revealed full of blessings. So (now) follow it and fear (Allah) persistently so that you are shown mercy.﴾¹⁹⁵

﴿وَإِذَا قُرِئَ الْقُرْءَانُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرَحَّمُونَ﴾

﴿And when the Qur'ān is recited, listen to it attentively, and observe silence so that mercy may be bestowed upon you.﴾¹⁹⁶

In some places Almighty Allah stated that the Holy Qur'ān is cure for both soul and body. The Holy Qur'ān has remedies to illness, not only impurity within our heart and weakness of *īmān* but it can cure real diseases. Almighty Allah stated:

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدَىٰ وَرَحْمَةٌ لِلْمُؤْمِنِينَ﴾

¹⁹³ Ibid., 44:6.

¹⁹⁴ Ibid., 45:20.

¹⁹⁵ Ibid., 16:64.

¹⁹⁶ Ibid., 6:155.

﴿O mankind! Surely, there has come to you an admonition from your Lord, and a cure for all those (diseases) which are (hidden) in the breasts. And it is guidance and mercy (too) for those who are blessed with faith.﴾¹⁹⁷

﴿وَنَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شَفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ﴾

﴿And We are sending down in the Qur'ān what is healing and mercy for the believers.﴾¹⁹⁸

﴿وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُرَأَعْجَمٌ وَعَرَبٌ
فُلْ هُوَ لِلَّذِينَ عَامَنُوا هُدًى وَشَفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي إِذَا نِهْمَ وَقُرْ وَهُوَ
عَلَيْهِمْ عَمَّىٌ أُولَئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ﴾

﴿And if We had revealed this (Book) as a Qur'ān in a non-Arabic language, they would certainly have said: 'Why have its Verses not been expounded expressly? Is the Book non-Arabic and the Prophet an Arab?' (So, O Esteemed Beloved, We have revealed the Qur'ān also in your language.) Say: 'That (Qur'ān) is guidance as well as healing for the believers, but those who do not believe, their ears are heavy with deafness, and that is blindness (as well) in their case, (as if) they are like men called from afar.'﴾¹⁹⁹

This is one of the miraculous attributes of the Holy Qur'ān that it provides all kinds of blessings, mercy and cures. There are numerous hadiths that elaborate this peculiar aspect of the Holy Qur'ān.

Here are some of these hadith reports.

1. According to 'Ā'isha ﷺ,

إِنَّ النَّبِيَّ ﷺ كَانَ يَنْفُثُ عَلَى نَفْسِهِ فِي الْمَرَضِ الَّذِي مَاتَ فِيهِ بِالْمَعْوَذَاتِ،

¹⁹⁷ Ibid., 10:57.

¹⁹⁸ Ibid., 17:82.

¹⁹⁹ Ibid., 41:44.

فَلَمَّا تَقْلَ كُنْتُ أَنْفُثُ عَلَيْهِ بِهِنَّ وَأَمْسَحُ بِيَدِ نَفْسِهِ لِرَبَّتِهَا.

فَسَأَلَتِ الرُّهْرِيَّ: كَيْفَ يَنْفُثُ؟ قَالَ: كَانَ يَنْفُثُ عَلَى يَدِيهِ ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ.

The Prophet ﷺ, after reciting the *mu'awwidhāt* (the Qur'ānic exorcist formulae), used to blow on himself in the illness from which he died. When the illness aggravated, I used to blow the same chapters of refuge on him and would wipe his (own) sacrosanct hand over him for blessing.

Ma'mar, the sub-narrator, asked Ibn Shihāb al-Zuhri: 'How would he blow the exorcist formula?' He said: '(After reciting the chapters of refuge) the Prophet ﷺ used to blow on his hands, wiping the face with them.'²⁰⁰

Agreed upon.

2. According to 'Ā'isha ﷺ,

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا مَرِضَ أَحَدٌ مِّنْ أَهْلِهِ، نَفَثَ عَلَيْهِ بِالْمُعَوَّذَاتِ.
فَلَمَّا مَرِضَ مَرْضَهُ الَّذِي مَاتَ فِيهِ، جَعَلَتْ أَنْفُثُ عَلَيْهِ وَأَمْسَحَهُ بِيَدِ
نَفْسِهِ لِأَنَّهَا كَانَتْ أَعْظَمَ بَرَكَةً مِّنْ يَدِي.

When any of the members of the household of Allah's Messenger ﷺ fell ill, he would recite the *mu'awwidhāt* (the last two refuge chapters of the Qur'ān) and blow on him.

²⁰⁰ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ṭibb* [The Medicine], Ch.: "Using Incantations and the Refuge Sūrās of the Qur'ān," 5:2165 §5403 & in Ch.: "A Woman Doing an Incantation for a Man," 5:2170 §5419. •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Salām* [The Well-being], Ch.: "Doing an Incantation for a Patient," 4:1723 §2192. •Ahmad b. Hanbal in *al-Musnad*, 6:114 §24875, 24971, 26306. •Ibn Mājah in *al-Sunan*: Bk.: *al-Ṭibb* [The Medicine], Ch.: "What Should be Recited When One Goes to the Bed," 2:1275 §3875. •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:255 §7086. •Mālik in *al-Muwatṭa'*, 2:942 §1687. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:230 §2963. •Abd b. Ḥumayd in *al-Musnad*, 1:429 §1474.

When the disease that proved fatal visited him, I used to blow on him and rub his sacred hand over his body as his hand had greater healing power than my hand.²⁰¹

Agreed upon by al-Bukhārī and Muslim.

3. According to 'Ā'isha ﷺ,

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ نَفَثَ فِي كَفِيهِ: بِـ﴿ قُلْ هُوَ اللَّهُ أَحَدٌ وَبِالْمُعْوَذَةِ بِهِمَا وَجْهَهُ وَمَا بَلَغَتْ يَدَاهُ مِنْ جَسَدِهِ . قَالَتْ عَائِشَةُ: فَلَمَّا اشْتَكَى كَانَ يَأْمُرُنِي أَنْ أَفْعَلَ ذَالِكَ بِهِ .﴾

When the Messenger of Allah ﷺ went to bed, he blew on his hands after reciting the *Sūra al-Ikhlās* and the two *sūrās* of refuge (*Sūra al-Falaq* and *Sūra al-Nās*) and then he would wipe his face and his body with them as far as his hands could reach.” 'Ā'isha ﷺ added, “When the Prophet ﷺ was ill, he ordered me to do that (being unable to do it himself owing to debility).²⁰²

Reported by al-Bukhārī.

4. According to 'Uqba b. 'Āmir ﷺ,

يَبْنَا أَنَا أَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ الْجُحْفَةِ وَالْأَبْوَاءِ إِذْ غَشِّيَتْنَا رِيحٌ وَظُلْمَةٌ شَدِيدَةٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ بِـ﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾

²⁰¹ Set forth by •al-Bukhārī in *al-Šaḥīḥ*: Bk.: *Faḍā'il al-Qur'ān* [The Excellent Merits of the Qur'ān], Ch.: “The Excellent Merits of the *Mu'awwidhāt* (the Last Two Chapters of the Qur'ān),” 4:1916 §4728; •Muslim in *al-Šaḥīḥ*: Bk.: *al-Salām* [The Well-being], Ch.: “Doing an Incantation for a Patient with the *Mu'awwidhāt* (the Last Two Chapters of the Qur'ān) and Blowing,” 4:1723 §2192. •Abū Dāwūd in *al-Sunan*: Bk.: *al-Tibb* [The Medicine], Ch.: “How to Perform the Incantation,” 4:15 §3902. •Ibn Mājah in *al-Sunan*: Bk.: *al-Tibb* [The Medicine], Ch.: “Blowing in the Course of Performing Incantation,” 2:1166 §3529. •al-Nasā'i in *al-Sunan al-Kubrā*, 6:250 §10847.

²⁰² Set forth by •al-Bukhārī in *al-Šaḥīḥ*: Bk.: *al-Tibb* [The Medicine], Ch.: “Blowing in the Course of Performing Incantation,” 5:2169 §5416. •Ahmad b. Ḥanbal in *al-Muṣnād*, 6:154 §25249. •Ibn Ḥibbān in *al-Šaḥīḥ*, 12:352 §5543. •al-Ḥakīm al-Tirmidhī in *Nawādir al-Uṣūl*, 3:213.

وَ**﴿قُلْ أَعُوذُ بِرَبِّ الْتَّايسِ﴾** وَيَقُولُ: يَا عُقْبَةً, تَعَوَّذْ بِهِمَا فَمَا تَعَوَّذْ مُتَعَوِّذٌ بِمِثْلِهِمَا. قَالَ: وَسَمِعْتُهُ يُؤْمِنُ بِهِمَا فِي الصَّلَاةِ.

While I was travelling with the Allah's Messenger ﷺ between al-Juhfa and al-Abwā', a windstorm and intense darkness enveloped us. Upon this Allah's Messenger ﷺ began to seek refuge with Allah, reciting: 'I seek refuge with the Lord of daybreak,' and 'I seek refuge with the Lord of (the whole of) mankind.' He enjoined me persistently: "Uqba, use them seeking refuge in Allah, for no one seeks refuge with anything comparable to these *sūrās* (though they are granted refuge)."²⁰³ I heard him reciting them when he led the people in prayer.²⁰³

Reported by Abū Dāwūd and al-Bayhaqī.

5. According to 'Alī رض,

بَيْنَا رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ يُصْلِي فَوَضَعَ يَدَهُ عَلَى الْأَرْضِ فَلَدِغَتْهُ عَقْرَبٌ فَتَنَوَّلَهَا رَسُولُ اللَّهِ ﷺ بِنَعْلِهِ فَقَتَلَهَا فَلَمَّا انْصَرَفَ قَالَ: لَعْنَ اللَّهِ الْعَقْرَبِ. لَا تَدْعُ مُصْلِيًّا وَلَا عَيْرَهُ أَوْ نَبِيًّا وَلَا عَيْرَهُ إِلَّا لَدِغَتْهُمْ ثُمَّ دَعَا بِمُلْحٍ وَمَاءٍ فَجَعَلَهُ فِي إِنَاءٍ ثُمَّ جَعَلَ يَصْبِهُ عَلَى إِصْبِعِهِ حَيْثُ لَدِغَتْهُ وَيَمْسَحُهَا وَيَعُوْذُهَا بِالْمُعَوَّذَيْنِ.

وَفِي رِوَايَةِ الْلَّطَّابِيِّ وَالْبَيْهَقِيِّ: رَوَاهُ ابْنُ فُضَيْلٍ عَنْ مُطَرْفٍ: لَمْ يَذْكُرْ تَنَوَّلَهَا بِالْفِعْلِ قَالَ: ثُمَّ دَعَا بِمَاءٍ، وَمُلْحٍ وَجَعَلَ يَمْسَحُ عَلَيْهَا وَيَقْرَأُ. **﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾** وَ**﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾** وَ**﴿قُلْ أَعُوذُ بِرَبِّ الْتَّايسِ﴾**.

²⁰³ Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adhān* [The Call to Prayer], Ch.: "On the Two *Sūrās* of Refuge (*Sūra al-Falaq* and *Sūra al-Nās*)," 2:73 §1463. •al-Bayhaqī in *al-Sunan al-kubrā*, 2:294 §3856 & in *Shu'ab al-īmān*, 2:511, 517 §2563, 2573. •al-Mundhārī in *al-Targhīb wa al-tarhīb*, 2:251 §2283.

One night, while the Messenger of Allah ﷺ was performing the ritual prayer, a scorpion stung him when he put his hand on ground. He struck it with his sandal and killed it and said after completing the prayer: 'Allah curse the scorpion! It does not spare the person engaged in the ritual prayer and the one not engaged in the ritual prayer, or the Prophet and other than the Prophet.' He then called for salt and water, put it into a vessel, and poured it over where the scorpion had stung. He rubbed it with his hand, seeking refuge with Allah by reciting the *mu'awwidhāt* (the last two chapters of the Qur'ān).²⁰⁴

Reported by Ibn Mājah in brief, Ibn Abī Shayba (the wording is his), al-Bayhaqī and al-Tabarānī. Its chain of transmission is fine.

According to al-Tabarānī and al-Bayhaqī, on the authority of Fudayl, on the authority of Muṭarrif and he has not mentioned the Prophet's killing the scorpion; (sufficing to state that) he called for water and salt and rubbed his finger with his hand and recited the Refuge *Sūrās* (that is, the last three chapters of the Qur'ān) over it.²⁰⁵

6. According to 'Abd Allāh ﷺ,

قَالَ رَسُولُ اللَّهِ ﷺ: عَلَيْكُمْ بِالشَّفَاءِيْنِ: الْقُرْآنُ وَالْعَسْلُ.

Allah's Messenger ﷺ said: 'You must use the two healers: the Qur'ān and honey.'²⁰⁶

²⁰⁴ Set forth by •Ibn Mājah in *al-Sunan* on the authority of 'Ā'isha ﷺ, Bk.: *Iqāmat al-Šalāt wa al-Sunna fi-hā* [The Performance of the Ritual Prayer and the Sunna therein], Ch.: "What Has Come to us Concerning Killing the Scorpion and the Snake in the Course of Ritual Prayer," 1:395 §1246. •Ibn Abī Shayba in *al-Muṣannaf*, 5:44 §23553. •al-Daylāmī in *al-Firdaws bi-ma'thūr al-khiṭāb*, 3:465 §5442.

²⁰⁵ Set forth by •al-Bayhaqī in *Shu'ab al-īmān*, 2:518 §2575. •al-Tabarānī in *al-Mu'jam al-awsat*, 6:91 §5890 & in *al-Mu'jam al-ṣaghīr*, 2:87 §830. •al-Daylāmī in *al-Firdaws bi-ma'thūr al-khiṭāb*, 3:465 §5442. According to al-Haythamī: "Its chain of transmission is excellent."

²⁰⁶ Set forth by •al-Hākim in *al-Mustadrak*, 4:223 §7437. •Ibn Abī Shayba

Reported by al-Ḥākim, Ibnu Abī Shayba, al-Ṭabarānī and al-Bayhaqī (the wording is his). According to al-Ḥākim: ‘This is an authentic tradition in conformity with the stipulation of Muslim.’

7. According to ‘Abd Allāh b. Maṣ‘ūd ﷺ,

فِي الْقُرْآنِ شِفَاءٌ: الْقُرْآنُ وَالْعَسْلُ. الْقُرْآنُ شِفَاءٌ لِمَا فِي الصُّدُورِ وَالْعَسْلُ شِفَاءٌ مِنْ كُلِّ دَاءٍ.

The Qur’ān contains two healers: the Qur’ān (itself) and honey. The Qur’ān cures all the diseases of breast and honey remedies all other diseases.²⁰⁷

Reported by al-Bayhaqī.

8. According to Wāthila b. al-Asqa’ ﷺ,

إِنَّ رَجُلًا شَكَى إِلَى رَسُولِ اللَّهِ ﷺ وَجْعَ حَلْقِهِ قَالَ: عَلَيْكَ بِقِرَاءَةِ الْقُرْآنِ.

A person complained to Allah’s Messenger ﷺ of his throat trouble. He said: ‘Make the recitation of the Qur’ān incumbent upon you (whereupon the throat trouble will disappear).’²⁰⁸

Reported by al-Bayhaqī.

9. According to Ṭalḥa b. Maṣraf ﷺ,

كَانَ يُقَالُ: إِنَّ الْمَرِيضَ إِذَا قُرِئَ عِنْدُهُ الْقُرْآنُ وَجَدَ لَهُ خِفَةً. فَدَخَلْتُ عَلَى خَيْثَمَةَ وَهُوَ مَرِيضٌ، فَقُلْتُ: إِنِّي أَرَاكَ الْيَوْمَ صَالِحًا. قَالَ: إِنَّهُ قُرِئَ عِنْدِي الْقُرْآنُ.

They would say when the Qur’ān is recited near a patient, he feels better. When I went to Khaythama ﷺ to inquire after his well-being, I told him that I found him better.’ He replied:

in *al-Muṣannaf*, 5:60 §23689 & in 6:126 §30019. •al-Ṭabarānī in *al-Mu‘jam al-kabīr*, 9:222 §9076. •al-Bayhaqī in *Shu‘ab al-īmān*, 2:519 §2581.

²⁰⁷ Set forth by •al-Bayhaqī in *al-Sunan al-kubrā*, 9:345.

²⁰⁸ Set forth by •al-Bayhaqī in *Shu‘ab al-īmān*, 2:519 §2580.

'The Qur'ān has been recited near me (and this is due to the blessing of the Qur'ān).'²⁰⁹

Reported by al-Bayhaqī.

10. According to 'Alī 

خَمْسٌ يَذْهَبُنَّ بِالنَّسِيَانِ وَيُزِيدُنَّ فِي الْحِفْظِ وَيُذْهَبُنَّ الْبُلْغَةَ: السَّوَاقُ
وَالصَّيَامُ وَقِرَاءَةُ الْقُرْآنِ وَالْعَسْلُ وَاللَّبَانُ.

There are five things that cure forgetfulness, improve memory and end mucus: tooth brush, fasting, the recitation of the Qur'ān, honey and milk.²¹⁰

Reported by al-Daylamī.

²⁰⁹ Set forth by •al-Bayhaqī in *Shu'ab al-īmān*, 2:518 §2579.

²¹⁰ Set forth by •al-Daylamī in *al-Firdaws bi-ma'thūr al-khiṭāb*, 2:197 §2980.